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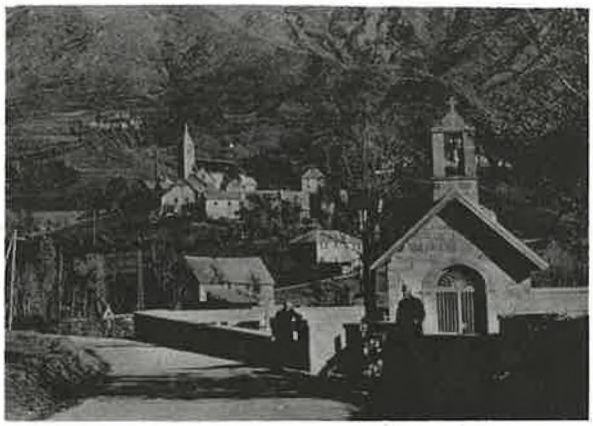
SANGRE DE CRISTO NEWSNOTES

By Father Daniel E. Jones, T.O.D.M. • Box 89, Westcliffe, Colorado 81252 • (719) 783-2491



NEWS & VIEWS

LA SALETTE, FRANCE

On September 19, 1846, the Blessed Virgin Mary appeared to two humble shepherd children high in the French Alps, about 60 miles southeast of Grenoble. Today, on an ordinary map of France or in an ordinary atlas, one would have a hard time finding LA SALETTE. That is about to change!

THE SUCCESSOR OF JOHN PAUL II

The successor of John Paul II, who will he be? Read pages 5 - 14 where he is well described!

MOTHER CABRINI

Saint Frances Xavier Cabrini is the first American citizen Saint canonized by Rome. Born on July 15, 1850, in Italy, she died on December 22, 1917, in Chicago, Illinois. Check out pages 16 - 21, where you will see what is said about her in a sermon given to a

NEWS & VIEWS

Religious Community on her feast day last year. Meanwhile, ponder what she wrote to her Sisters on September 8, 1891, while on a ship from France to New York:

"Mary is most holy, the meek dove of God in this universal deluge of corruption which frightens and depresses us. Mary with the flowery branch of the olive appears in our midst and seeks to give us hope. Adorned with that ineffable beauty of original innocence, she infuses in us great confidence, and makes us feel sweetly that she will present herself before God and obtain for us mercy and salvation.

"**What an admirable model we have in Mary.** She is not yet three years old, and yet she abandons father, mother, country and friends, everything, indeed, and flies to God with the swift wings of a dove. She takes refuge in the Temple, a figure of our convents. She, this privileged Virgin, accomplishes, in the Temple of God, all that from her birth she had vowed to God. Mary sees herself rich in grace, fears nothing, and still she flees from the world and retires. **Her profound humility is like a thick veil which she uses to hide herself and her gifts.** She seeks solitude and silence, the solitary dove, because she desires to unite herself intimately with Him Who is Her only love. Mary will certainly have exclaimed, "How beautiful are Thy tabernacles!" My God, may all souls burn and languish for Thee ! My spirit and flesh are in Thee, O, my God, and my life! O, my God, Thou art my inheritance, Thou art my glory, my joy, my crown! How promptly Mary answered the Divine call, and we? How have we corresponded with the call of God? How do we correspond with the grace of God now? What is our virtue, our conduct? What are our efforts, our generosity? **Mary knew her mission, and accomplished it. And what do we do?** We also understand what our mission is, obedience shows the way, but do we follow it faithfully? Perhaps we allow ourselves to be carried away by self-love, our corrupted nature, human respect, pride, tepidity. O, daughters, do not lose time. Let us follow faithfully the footsteps of Mary, our sweet Mother. **Let us conquer ourselves, cost what it may, and we shall have joy in our hearts and peace in our souls!** Let us strive, O daughters, to conquer ourselves, and Mary will cover us with her mantle of virutes; then we shall not feel any trouble in making our journey. **Let humility, daughters, humility and great charity, detachment from everything, from ourselves, accompany us everywhere."**

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Secretary: Mrs. Patricia Scavo

During the winter of 1996-1997, the Brother Apostles of St. Jovite built a new road through the woods on top of Mount St. Francis at the MAGNIFICAT MONASTERY. They fabricated this logging truck to carry the firewood and timber down to their sawmill.

FRANCE in PROPHECY

When Clovis, King of the Franks, was baptized, a pact was made between God and the French Nation. Just as the Jews (Israelites) had been chosen from the beginning to preserve "the Promise," so the Franks were designated to perform "the acts." Gesta Dei per Francos: The Acts of God by the Franks.

But what did this sacred Pact of Rheims consist in? During the vigil preceding the baptism of King Clovis at Rheims, a voice was heard in the castle chapel: "Peace be with you. It is I, fear not. Persevere in My love." Then Saint Remigius in prayer suddenly grew prophetic and radiant, like a new Moses. Addressing the monarch, he told him:

"My son, know that God has predestined the Kingdom of France for the defense of the Catholic Church, which is the only true Church of Christ. This kingdom will one day be great among all kingdoms. . . and it will submit all nations beneath its scepter. It will endure till the end of time. It will be victorious and prosperous as long as it holds to the True Faith, but will be harshly chastised every time it is unfaithful to its vocation."

Heaven sealed this divine alliance with undeniable prodigies.

These events explain God's intervention during the time of Joan of Arc. The valiant child received a mandate from On High whose object was the resurrection of France. She was to set the Nation back on the path traced out for it by Christ, give it back its true vocation, and give it its legitimate king.

Many prophecies speak of a French king, a Great Monarch who will soon come on the scene.

See
THOU ART PETER
page 289 and pages 372-394

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In the Vatican, the commentaries and prognostics are flying thick and fast. WHO WILL SUCCEED JOHN PAUL II, whose health is steadily declining? Is he the next-to-last pope, as the famous prophecies of Malachy seem to indicate? Certain traditionalists are even ready to refuse recognition of the one elected by the future conclave...

This book, following step by step in the tracks of very ancient prophecies and more recent revelations (recognized apparitions of the Virgin), sheds a surprising light on the events that will soon produce a shakeup of both the World and the Church. The old legends of the Great Monarch and the Great Pontiff are coming back to us from the depths of the ages, with their theme of destruction but also of hope. Are we heading for the end of the world? IS THE MYSTERIOUS SUCCESSOR OF JOHN PAUL II ALREADY HERE?

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PROPHECIES On The Successor of John Paul II

The Christian world is certainly awaiting a liberator, a saviour, a Great Pontiff. The ages past have predicted him and he is becoming more and more necessary. Nonetheless, **no one has foreseen him as God is presenting him.** He is awaited as "coming from Rome." But there is nothing more to expect from Rome. The Most Blessed Virgin revealed at Fatima:

> Satan reigns even in the highest places and directs the course of things. He will even succeed in **effectively** infiltrating the highest summit of the Church... **In Rome there will be great changes.**

> **What is rotten shall fall, and whatever falls shall not rise again.**[1]

Therefore, to assure His Church of the promise of its indefectibility, Christ Himself has directly intervened, all the while veiling this divine intervention in mystery. *"The Lord shall rise up that He may do His work... His unaccustomed labor."*

"Do not mock," says Isaiah, lest the chastisement for having revolted increase the torments of these latter times. Remember that Jesus of Nazareth, the Son of God, the Holy of holies, uttered this astonishing beatitude: "Blessed is he who is not scandalized in Me."[2]

We have already established the fact that according to various prophecies, **Gregory XVII must be the predicted *Angelic Shepherd*** whose reforms will lead the Church back to the initial practice of the Gospel, which under his pontificate will be spread to the ends of the earth.

> You are the angelic shepherd of Rome, O benevolent Doctor, O most indulgent Father. Hail, Gregory XVII, Father most holy, necessary Shepherd.[3]

This prophecy of the Monk of Padua was **not fulfilled under Pius XII.** But let us now lend an ear to Nostradamus. Clearly, he seems to hand us the key to the riddle in Century I, Quatrain 25, which Dr. Max de

---

1. *Neues Europa,* Oct. 15, 1963, No. XX, p. 5.
2. Holy Gospel according to St. Luke 7:23.
3. Monk of Padua, *Revue des questions héraldiques*, March 25, 1899.

Fontbrune and Marquis de la Franquerie apply to the Great Pontiff:

Perdu, trouvé, caché de si long siecle,
Sera pasteur demy Dieu honoré:
Ains que la Lune acheve son grand cycle,
Par autres vents sera deshonorée.

Lost and found, hidden for such a long age,
Shall be the shepherd honored as a demigod:
Thus when the Moon completes its great cycle,
By other winds shall it be dishonored.

Interpretation: Lost but found again at last, having remained hidden for such long ages, the Shepherd shall be honored as a demigod, when the Moon shall conclude its great cycle and shall by other winds be dishonored.

Angelic Shepherd, predicted but remaining hidden for ages, was effectively lost by all those who awaited him as the immediate successor of Pius XI, since Pius XII did not adopt the name that the Monk of Padua had given him. But he shall be found again when Gregory XVII enters the scene, and when the Moon, that is, the reign of *De Medietate Lunae,* shall conclude its great cycle.[1] This re-discovered Shepherd shall be honored to the highest degree, whereas by the turn of events, the false pontiffs shall be dishonored unto the four corners of the earth.

In his commentary on the Prophecy of the Monk of Padua, Élie Daniel drew a striking portrait in 1933 of the pontificate of Gregory XVII, *Pastor Angelicus.* He did so by the light of the prophecies, but also visibly inspired by the Holy Spirit. We quote him almost in full:

1. "Six would come from the symbolic cycle of the moon, (which) marks the conclusion of a course, a cycle, an evolution." *Cf.* J. Chevalier, **Dictionnaire des symboles**, p. 709.

The Monk of Padua begins here by giving the name of the future Pontiff, in correspondence with the Prophecy of Saint Malachy. He writes: *"You are the angelic shepherd of Rome."* Therefore, there is question here of the famous *Pastor Angelicus* of whom countless prophecies speak. Some have taken pleasure in denigrating the sort of legend that has been created around the advent of this extraordinary personage, called to play a most important role in the life of the Church. Judging everything by the light of their rationalist spirit and deprived of all supernatural sense, they have wanted to slay the pious belief in the advent of this Pontiff, just as others persist in denigrating the legends of the Saints and in combatting certain respectable traditions, under the pretext that they are not based on any written document!

In the time of Joan of Arc, several private revelations had predicted that France would be saved by a *maid of Lorraine.* People were more or less waiting for the envoy of God, and Christians who were friends of the supernatural were hoping against all hope, for they knew that when everything seems lost, the providential action of God miraculously appears.

In those times, no doubt, there were certain so-called *"strong-minded"* people who opposed this pious belief. It will be likewise in our day! But we must leave pretentious persons, who want to judge everything by the light of their reason, the almost satanic pleasure of attacking everything that might take on any appearance of the supernatural. We must not forget that God reveals Himself only to

the little and the humble, and that He abandons the proud to their vain knowledge, which is always too meager when it decides to discern divine ways.

It is thus a matter, in this prophecy, of a personage predicted over several centuries and to whom one might attribute, after Jesus, the fifth anthem of *Lauds* on the First Sunday of Advent: *"Ecce veniet propheta magnus et ipse renovabit Jerusalem. Alleluia!... Behold, there shall come the great prophet and it is he that shall renew Jerusalem. Let us rejoice!"* This personage will indeed appear in a relatively brief time, and, like Christ, **he shall renew Jerusalem, that is, the Holy Church.** With this in mind, one may lend oneself to joy and hope...

According to certain prophecies, **the election of this Pontiff shall be miraculous** and shall fill the Christian people with admiration... Certain predictions announce a personal intervention of the Apostles Peter and Paul, others an apparition of Angels who would have the mission of crowning the Pontiff. Moreover, it is partially due to this special protection of the Angels and the integrity of his life that this pope is called *Angelic Shepherd.*

The prophet mentions that the pontiff will be the angelic shepherd *of Rome...* These words "of Rome" seem to draw attention to **the foreign origin of the Pontiff** who, contrary to long-established custom, would not be Italian but **French,** as certain prophecies predict.

In another connection, this wondrous personage will apparently be the **Pope of Unity.** We know

that for many long centuries, the Papacy has been striving to lead the fold of Jesus Christ back to *unity* (one of the four marks of the true Church). This Pope is to achieve this desirable result by bringing into play the double means of the practice of *Truth* and *Charity.* He is to make a wonderful synthesis of all contemporary errors... to stigmatize them, masterfully developing the teaching of Gregory XVI, Pius IX and (Saint) Pius X on modern theories which oppose the traditional truth taught by the Church... This Pope will enlighten minds obscured by modern errors and will show in a clear and precise manner where Catholic truth is to be found. Once again, we will be able to see the words of Holy Scripture verified, *"Veritas liberabit vos: The truth shall make you free."* (John 8:32) It will shine majestically upon the world. The **Syllabus** will have been merely the prelude to this doctrinal exposition, for the condemnation of modern errors will be consecrated in a striking manner by the anathemas and definitions of a great Ecumenical Council, one of the greatest in the History of the Church. Thus speak the prophecies.

The program of this Pope will therefore be negative at first. This Pontiff will plow the soil of the Church before sowing and giving rise to the flowers and fruits of holiness foretold by countless supernatural predictions. When this negative labor shall have been accomplished, **the positive part will come. It shall be a luminous teaching, with the intent of renewing the spiritual life of the entire Church.** The future Pontiff will indeed be a man full of doctrine and holiness. He will lead

the Church back to the initial practice of the Gospel. His teaching will reveal the way to reach perfection rapidly and will cause sublime vocations to arise in the Church. **The Priesthood completely renewed,** forearmed against errors and taught by the light of the precept of Christ, *"Be perfect as your heavenly Father is perfect,"* (Matt. 5:48) will make fruits of holiness arise from all sides around him.

This *"Holy Pontiff,"* as he is designated in certain prophecies, will therefore be the Pope of Unity. Under his pontificate, the words of Jesus in the Gospel, *"One fold and one shepherd,"* (John 10:16) shall be fulfilled. During his reign, the conversion of heretics and schismatics will take place. England, Germany and Russia will be converted. Far more, the infidel nations — China, Japan and India — will see the light of the Gospel shine before their wonder-struck eyes. One prophecy says that this Pope *"will call the Samaritans and the Gentiles, and all will be converted at his voice!"* The Greek Church will also return to the bosom of Catholicism. Thus the personal action of this Pope will be surprising. Nothing will resist his supernatural influence. Endowed after a fashion with divine power, he will see conversions and holiness flourish upon his way. Moreover, he will travel the world, personally visiting the various parts of his flock, gathering information on the scene, extirpating the weeds and favoring the growth of the good seed, promoting the kingdom of God everywhere he goes. **He will have implacable enemies** due to the condemnations he will bring to bear, but he will overcome his adversaries with his charity,

imploring pardon for his opponents like Jesus during His Passion. He will renew all things *with meekness and charity.*

This is what the words of the Monk of Padua, attributed to him, *"O benevolent Doctor, O most indulgent Father!"* allow us to foresee. His benevolence and indulgence will indeed be extended to individuals; for although he will show himself pitiless toward errors and false principles, he will be charitable toward those who really desire to convert. He will show himself redoubtable toward the obstinate, but will employ condescendence toward those who sincerely wish to return to the light. **This Pope, who will take the soul of Jesus as his ideal, will therefore be filled with His Spirit and His charity.** He will cause light and love to radiate around him! According to certain prophecies, in certain circumstances his very face shall be like that of Jesus on Tabor. He shall appear surrounded with light. He shall be endowed with the gifts of miracles and of prophecy, and **extraordinary occurrences shall abound in his life.**

The Monk of Padua adds concerning him: *"Hail, Gregory XVII, Father most holy."* In effect, the new Pontiff will take the name of Gregory, which recalls that of the flock: *Grex, gregis.* He will pasture the Lord's flock in all security and serenity. In fact, he will show himself to be above all a *mystical pope.*

While he brings his attention to bear upon political and social questions like his predecessors, he will nonetheless always keep them in second place, recalling ceaselessly that divine and supernatural

preoccupations must prevail over human and earthly considerations, and that happiness will never exist effectively except in the next life. He will scatter the illusions of those who, forgetting the existence of original sin, would want to establish paradise on earth and also banish suffering, imposed by God upon humanity to permit it to atone for its sins and to sanctify itself. No doubt this Pope will be interested in the nations of the earth, but he will subordinate everything to the eternal Homeland. The title *"Father most holy"* will be truly fulfilled in him. Holiness will be the characteristic of his pontificate and of his life.

The Monk of Padua concludes his text relative to this Pontiff with these words: *"necessary Shepherd!"* Indeed, after his death, people will be able to observe the importance and usefulness of his action upon the life of the Church. **He will appear as a reformer,** in the image of Saint Pius V and (Saint) Pius X; he will show himself to be not only a reformer, but also the restorer of order in every realm and the regenerator of all Catholic energies. **He will operate the rectification of consciences and of the world, leading the Church back to its primitive holiness** by exalting the fundamental virtues of Christianity: humility, charity and the spirit of sacrifice. Filled with the Holy Spirit, he will raise up *apostles of fire,* will prepare them for the terrible combats the Church will have to sustain under Antichrist and arm them against the horrible persecutions in the latter times.[1]

1. É. Daniel, **Serait-ce vraiment la fin des temps?**, pp. 461-467.

On Recognizing Christ and His Vicar

[God gives Grace to the humble and resists the proud.]

"We are not unaware of the fact that the majority of Christians do not presently recognize Us as the legitimate Vicar of Chirst. But when they will have truly recognized Christ Himself, they will have no difficulty recognizing His Vicar."
Gregory XVII PETER SPEAKS TO THE WORLD No. 5, page 16

A LITTLE CHALLENGE TO ANYONE WITH A RIGHT AND GOOD HEART

If you are not certain and have some doubts concerning the claims of Fr. John Gregory of the Trinity that he is chosen directly by Jesus in a "mystical fashion", like St. Paul the Apostle; if you are not sure about him, but you are open to God having the authority to do what He chooses, **I challenge you to make a 9 day novena asking the Holy Spirit to enlighten you on the matter.** It could be a little prayer in your own words every day for 9 consecutive days, or a decade of the Rosary, or 5 decades. . . . . you choose. **But be sincere and faithful - GOD IS NOT MOCKED.** A little fasting or a penance of some kind, like not watching TV, during the novena would be a good indication of sincerity and a good heart!

FORMULA OF ADHERENCE TO GREGORY XVII

We invite those who recognize Gregory XVII, Supreme Vicar of Christ on earth, Successor of Peter, and wish to send him the testimony of their adherence and moral support, to write out the formula below. Their name and address will be inscribed in the *ad hoc* book placed in the sanctuary. Masses will be celebrated daily for their intention.

(Please write out this formula by hand, make sure to sign it and include the date.)

I declare that I recognize Gregory XVII as the legitimate Successor of Saint Peter by divine election, Vicar of Jesus Christ on earth, and Head of the True Church of Jesus Christ. I assure Gregory XVII, with the grace of God, of my fidelity and moral support, and ask him to receive me beneath his staff of Universal Shepherd.

Signature ...
Date ...
Place ...

Anyone who would like to know more about this Work of the salvation of the Church is welcome at the Motherhouse of the Order at St. Jovite, Quebec. We offer room and board to retreatants.

Monastery of the Magnificat of the Mother of God
P.O. Box 308, St. Jovite, Quebec, Canada J0T 2H0

And All Mankind Shall See the Salvation of God. . . .

by Father Daniel E. Jones, T.O.D.M.

This sermon was given by Father Daniel E. Jones, a Bishop and Third Order member residing in Colorado, U.S.A., to the Apostles of Infinite Love community at St. Jovite, Quebec, on the Sunday before Christmas, December 22, 1996.

My dear brothers and sisters: If you looked at the calendar for this week, it seems as if we are really in a holy week: today is the feast of Saint Frances Xavier Cabrini, tomorrow will be Saint Margaret d'Youville, then Saint Charbel Makhlouf, and Christmas Day, Saint Stephen, Saint John the Evangelist, and the Holy Innocents. This whole week has big feast days. It is a holy week.

Mother Cabrini

Before I get to today's Gospel, I would like to talk to you a little bit about Saint Frances Xavier Cabrini, the Saint of the day. Mother Cabrini was a little woman from Italy who wanted to be a missionary. She made some unsuccessful efforts but was not accepted by two religious communities because of her poor health. A third attempt ended in failure when the house was closed. At last, acting on her bishop's suggestion, **she founded the Missionary Sisters of the Sacred Heart of Jesus.**

In 1889, at the urging of Pope Leo XIII, she accepted the invitation of New York's Archbishop Corrigan to work among the many Italian immigrants of that era.

Mother Cabrini founded orphanages, schools, hospitals all over the United States. She even extended her institute to Central and South America, to France, Spain and England. Everywhere her work succeeded and reflected **her great trust in God and in His Providence.** In a sense she reminds me of our dear Father John who is, to my knowledge, the only other Saint we in Colorado can boast of as having visited our state.

There is a beautiful shrine to Mother Cabrini in Denver, on top of a mountain – what you call here a mountain, over there we call them *hills* – overlooking the city of Denver. It's a beautiful place. The Sisters are still there. They have a shrine, and people from Colorado and elsewhere go there on pilgrimage quite often.

Mother Cabrini, always in poor health, crossed the Atlantic twenty-five times in spite of a great fear of ocean voyages. A naturalized citizen of the United States, she died at the age of sixty-seven in Chicago in 1917, the year of the Apparitions at Fatima.

Now, if you've read ***Thou Art Peter*** and you're into numbers, 6 + 7 = 13, and that's a number that is very closely associated with the United States: there are the thirteen original colonies, and the number thirteen is all over the Great Seal of the U.S.

One of the Brothers happened to notice an association of the number thirteen with Our Lady of Guadalupe, whose feast day is on December 12. He said, "It is thirteen days from the feast of Our Lady of Guadalupe to Christmas. You're from the United States, you ought to make a novena of thirteen Masses to pray for the United States." So I am doing that at the moment.

Mother Cabrini was canonized in 1946, **the first American citizen Saint.** Her body is enshrined in the chapel of Cabrini Memorial High School in New York City. I'm looking forward to reading her life someday. I asked her for help in preparing this sermon.

You know, it's a shame. Mother Cabrini is the first American citizen Saint, and here is a priest and bishop from the United States, and yet I have never read a book on her life. I'm looking forward to doing that someday.

This reminds me of **Saint Theresa of the Child Jesus.** One time she sort of caught Father John's attention, when she was going to be appointed by Our Lord as the spiritual mistress of the Order of the Mother of God.

Father John didn't know too much about Saint Theresa of the Child Jesus; he was not really very interested in her, so to speak, and **she had kind of a wry smile on her face to tell him that she was going to be in his life.**

Well, two years ago, on December 8, 1994, I was consecrated a bishop in Pueblo, Colorado – several of you were able to attend that. I think it was while we were rehearsing for the consecration that morning, when several of you remarked that **the statue of Mother Cabrini in the chapel in Pueblo** – she is a pretty special Saint, so we have a statue of her in our chapel – that day we remarked, **"My, did she have a smile on her face!"** We remembered it.

I imagine she is probably smiling today, now that I have been called to preach on her feast day.

SYMBOLISM IN SCRIPTURE

Today's Gospel ended with **this quote taken from the Book of Isaiah, referring to John the Baptist in the desert:** *"Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked ways shall be made straight, and the rough ways shall be made smooth. And all mankind shall see the salvation of God."* (Isaiah 40:4-5)

When I was a little child like you children up front here, and even till today, there are some things I do not understand in the Scriptures. **I figured that I had an idea of what the words meant, but I did not understand their meaning.**

For a long time when I heard, *"Every mountain and hill shall be brought low, and the crooked ways shall be made straight,"* I envisioned mountains such as Mont Tremblant or Mount St. Francis across the creek being made into a plain; and as for *"crooked ways..."* well, you know the crooked road coming up from the village of St. Jovite... I just figured that someday it was going to become a straight road.

But no, **these are images.** You must remember that in the Bible there are many images, things that do not mean literally what they say sometimes, but that are an image or symbol.

Just before Mass this morning we were singing the hymn on the Gospel, and I thought it explained a couple of things very well. In this hymn it says:

What are these mountains and hills? They are our ambition, our pride; and these are what will be brought low.

And what are the crooked ways that will be made straight? They are our sins, our vices, our bad ways of living; and these will be straightened out.

That is what John the Baptist preached in the desert.

A NEW REDEMPTION

And that is exactly what is happening in our day. We have come to the Second Redemption, when *"all mankind shall see the salvation of God."* **I believe the time has come in world history for the great events at the end of the age. A new era is beginning.**

We have read and heard in our hearts – and many of us have been praying for this – that the universal triumph of the Virgin Mary, the Mother of the Church, is close at hand. Her reign, which has been predicted by so many prophets, is ready to burst forth.

Heaven seems ready to reveal more fully in our day that **Mary is the unique Daughter of God the Father, just as Jesus is His unique Son.** Her part in the second phase of the Redemption – theologically speaking, there is only one Redemption... the Virgin Mary's part in the second phase of the Redemption, if we may call it that, is going to be very special indeed. It is immense.

Jesus said, *"When you see these signs"* – wars and rumors of wars, people in confusion and other things – He was speaking of a time in the future. *"When you see these signs, lift up your head, for your redemption is at hand."* (Luke 21:28)

And Saint Paul says, *"We must make up in ourselves what is lacking in the sufferings of Christ."* (Colossians 1:24)

In the Mystical Body, the Redemption is still continuing, and we all have a part. God wants to associate us with His own Redemption, the Redemption of Jesus, because the Redemption is not complete. We are entering a second phase: *"Lift up your heads..."* **A second great phase in the Redemption is at hand.**

This morning I was a little nervous thinking about preaching this sermon. But after breakfast, rather than looking over my notes, I remembered what some of the Brothers have told me here: **"Always do what you're supposed to be doing."** Well, the ordinary thing I would do on a Sunday morning here at the Monastery would be to read in the Gospel and then say Mass.

When I picked up the Gospel and read it, I learned something that was brand new for me. It ties in with our Gospel theme today, with John the Baptist preaching, *"The ways shall be made straight and every hill brought low."* I read about how Zachary had the vision in the Temple, and I looked at the footnote. The footnotes by Canon Alfred Weber in the Gospel are very interesting; they are well worth reading.

Referring to the time Jesus was born and Herod sent the soldiers to Bethlehem to kill the Holy Innocents, the footnote quoted **Origen, a Father of the Church:** "According to tradition, Zachary was put to death by Herod's henchmen because of his witness concerning the mystery of the Incarnation of the Word at the time of the massacre of the Holy Innocents. To protect John, Elizabeth took him into the desert, where he lived till the age of thirty, without ever having seen the Saviour."

So John lived in the desert from the age of three and never met his cousin Jesus until He came to be baptized. Now, I've been around for some fifty years and I never knew that. Did you?... You see, **we all have things to learn...**

For example, Mary, the most humble, great Mother of God, in the Temple as a young girl no doubt read the last chapter of Isaiah – chapter 66, verse 2 – which says, *"To whom shall I have respect, to but him that is poor and little, and of a contrite spirit, and that trembleth at My words."*

Mary went to live in the Temple at the age of 3. And according to ***The Mystical City of God***, Her father Saint Joachim died when She was 4, and when She was 12 years old Her mother Saint Anne died. So the Blessed Virgin became an orphan when She was very young.

In the ***O.D.M. Hymnbook*** there is an encouraging and enlightening hymn called *Angel's Echo*. It is addressed to the Remnant Church of which, by God's grace and choice, we are a part. I will ask you to sing the last three verses, 7, 8 and 9; and as we sing them, let us listen to the words:

- 7 -

You will gain the victory,
God will prevail for all to see,
You must rejoice.
Many have suffered, wept and prayed;
You are the ones to see this day,
O souls of choice!

- 8 -

Little flock, remain in joy!
Thank God for this, His heav'nly choice,
Almighty God –
The Lord will act if you believe,
All is in reach when you believe;
Trust in your God!

- 9 -

Though the days be dark and drear,
Always believe that I am near;
You are so weak!
The hour of triumph now has come
And this Work that I have begun,
I will complete.

SIGNS OF HUMILITY

In this hymn, notice the aspects of faith. When the Angel said, *"Zachary, this is going to happen to you,"* Zachary did not believe him. *"The just man lives by faith."* (Romans 1:17; Galatians 3:11) Faith, peace, joy, triumph, humility – they all tie in together. A quote I discovered in a 1969 *Magnificat* magazine impressed me a lot when I read it. It was words by Father John: "Do we recognize these indications in ourselves? **Joy and peace, signs of humility; or sadness and trouble, signs of pride."**

I'm a searcher as a lot of us are, and there are many things we do not know. For years when I was in the seminary, I wondered, "What is happiness? Are we supposed to be happy or not?"

And to learn that humility is so important... Ever since I have become associated with the Apostles of Infinite Love, I have learned that humility is extremely important, and that **joy and peace are the signs of humility.**

This is the Christmas Season, it is a time of joy and peace... Isn't that what the Angel said?

But when we experience in our own life or see someone else experiencing sadness and trouble, sometimes these are caused by pride. We have to pray for humility.

The Father of Christianity has continued telling us this time and time again:

"God is not asking us for anything but humility. The world will be saved by humility." And what are the signs of humility? I just pointed them out. They are JOY and PEACE.

GOD LOVES A CHEERFUL GIVER

In 1934 was published in ***The Book of Merciful Love,*** a book of revelations to a privileged soul, in which Jesus speaks through her to His *Little Church.* He says, *"I shall not labor alone."*

Now, Jesus worked the Redemption alone, so to speak. But here, to this privileged soul, He says, *"I shall not labor alone. I shall choose for Myself **joyful workers...**"*

Now, if you want to be chosen by Jesus, take that into consideration. For He says, *"I shall choose for Myself **joyful workers** to dedicate themselves in My Work."*

This recalls the Scripture in which it is said, *"God loves a cheerful giver."* (II Corinthians 9:7)

We give our life to God in His Work. But **God loves a cheerful giver, not just someone who is holding back.** He wants us to be joyful.

THE REDEMPTION: PHASE TWO

Let us return to Isaiah now, where today's Gospel stems from. I will remind you that from what we have seen, in the Scriptures there are two major phases in our Redemption:

1. There is a phase which we commemorate at Christmas: **Jesus coming into the world, His life and all those who were part of it,** the Apostles and Mary, the shepherds and Saint John the Baptist and all those people who saw and were part of it; His Crucifixion, Death and Resurrection, and even the Virgin Mary's Immaculate Conception and Nativity... these all tie in with the beginning of the Redemption.

2. But the Redemption is not over. Mary, the Woman of the Apocalypse, is not finished. **Today we are moving into the second phase of the Redemption.**

And when you go back to the Old Testament prophets like Isaiah, keep this in mind: **There are parallels between what happened in the first great phase of the Redemption and what is taking place today.**

And we are a part of it, just as were the shepherds, Zachary and Elizabeth, who witnessed the first phase, and all of the people who were there, as we read in the Gospel.

Just as those people all took part in the first phase of the Redemption, so we as the Apostles of the Latter Times are taking part in the second phase of this great event, the Redemption.

I was reading in the Book of Isaiah this week. Having read ***Thou Art Peter*** and some of the other books published by the Magnificat, things seem more explainable. Now I go back and read the Old Testament, and I say, "Oh, there is some light starting to come out of it!" And I can see that perhaps it applies to this or that in our day.

Let me return to what I was referring to about the Blessed Mother earlier. This is Isaiah, chapter 66: *"Thus saith the Lord..."* Remember, this is the last chapter of Isaiah.

Now, when the Dead Sea Scrolls were discovered in Qumran, which is in southern Palestine, I think it is significant that the one entire book that they found – and this book was almost identical to what we have today – was the Book of Isaiah. When you compare what they found to Isaiah in the Bible today, the translation is practically identical. It is very close to the Book of Isaiah as we have it in the Scriptures today.

FEAR OF THE LORD

"Thus saith the Lord: Heaven is My throne, and the earth is My footstool. What is this house that you will build to Me? And what is this place of My rest? My hand made all these things, and all these things were made, saith the Lord.

"But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at My words?... *Hear the word of the Lord, you that tremble at His word..."*

David says, *"Fear of the Lord is the beginning of wisdom."* (Psalm 110:10) We are speaking here of respect for the Lord, of those that *"tremble at His word..."* For God is God, and *"God is not mocked."* (Galatians 6:7)

Isaiah goes on to say, *"Hear the word of the Lord, you that tremble at His word. **Your brethren that hate you, and cast you out for My name's sake, have said: Let the Lord be glorified, and we shall see in your joy: but they shall be confounded.** A voice of the people from the city, a voice from the temple, the voice of the Lord that rendereth recompense to His enemies. Before she was in labor, she brought forth; **before her time came to be delivered, she brought forth a man child...**"* That reminds me very strongly of chapter 12 of the Apocalypse, of Our Lady of Fatima and Our Lady of Guadalupe.

*"Who hath ever heard such a thing? And who hath seen the like to this? **Shall the earth bring forth in one day? Or shall a nation be brought forth at once,** because Sion hath been in labor, and hath brought forth her children? **Shall not I that make others to bring forth children, Myself bring forth, saith the Lord?** Shall I, that give generation to others, be barren? saith the Lord thy God."*

THE NEW JERUSALEM

"Rejoice with Jerusalem..." Now remember: **We are the New Jerusalem, the Church of the Latter Times.** So *"rejoice with Jerusalem"* refers to the Church of Jesus Christ.

"Rejoice with Jerusalem and be glad with her, all you that love her; rejoice for joy with her, all you that mourn for her... As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem..." Do not forget, **Jerusalem is an image, a symbol of the Church today.**

"You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to His servants, and He shall be angry with His enemies.

"For behold the Lord will come with fire, and His chariots are like a whirlwind, to render His wrath in indignation, and His rebuke with flames of fire."

Jerusalem and all of those who are with Jerusalem will be rejoicing. And yet, at the same time, **the wrath of God is upon His enemies:**

"For the Lord shall judge by fire, and by His sword unto all flesh, and the slain of the Lord shall be many."

And lastly, on page 372 of ***Thou Art Peter,*** the following words caught my attention:

"God has predicted by His prophets that in order to fulfill His decrees of love and mercy, He Himself shall choose a Shepherd. To second him in his labors, He has associated the Order of the Apostles of the Latter Times with him. Even so, **at the hour of the final combat destined to overcome the forces of evil, a Great French Monarch is to appear,** also raised up for a supernatural mission that shall have been entrusted to him directly by Heaven."

Now this point raised a question for me. I said to myself, **"Are we ready for this Great Monarch? Are we praying for him?"** You know, he could be someone just like you and me, just a poor, miserable sinner who is greatly in need of our prayers.

Yes, all these things shall come to pass, and very soon *"every valley shall be filled, and every mountain and hill shall be brought low; and the crooked ways shall be made straight, and the rough ways shall be made smooth. **AND ALL MANKIND SHALL SEE THE SALVATION OF GOD.**"*

In the name of the Father, and of the Son, and of the Holy Ghost, and of the Mother of God. Amen.

20th Century American Martyr

Amleto Giovanni Cicognani
Apostolic Delegate to the United States—1939

The martyrdom in 1908 of 41 year old Father Leo Heinrichs, O.F.M. gives us a beautiful example of heroic love and devotion to Our Lord in the Blessed Sacrament. It is a much needed example to today's Catholics who so carelessly handle or sacrilegiously mock the Divine Presence of Our Lord in the Sacred Host. Father Heinrichs selfless love is a lasting inspiration.

Born in the village of Oestrich, in the Archdiocese of Cologne, Germany, on August 15, 1867, and baptized on the same day, Joseph Heinrichs spent his childhood under the watchful care of pious parents. In due time he took up the study of the classics in order to prepare himself for the priesthood, to which from an early age he felt a special calling. At the age of nineteen, after finishing preparatory studies, he applied to the Franciscan Province of Fulda, Germany, for admission to the Order.

It was a time when young men were needed in the United States to replace the heroic Fathers who had emigrated to America when Bismarck drove the religious out of Germany, and young Joseph was among those sent to the New World. He was stationed in Paterson, New Jersey, where at the parish church of St. Bonaventure the Franciscans had founded a monastery that served as a novitiate and house of higher studies for the American branch of the Province of Fulda. This was the foundation upon which the Province of the Most Holy Name was later erected (1901).

It was in the fall of 1886, that the young man arrived in Paterson. On December 4, he was clothed in the habit of the Poverello and admitted to the novitiate, receiving the name of Leo. After making simple vows on December 8, 1887, he began the customary courses in philosophy and sacred theology at the monastery. His solemn profession took place on December 8, 1890, and his ordination to the holy priesthood on July 26, 1891. Father Leo's first assignment was at the Paterson Monastery, where the greater part of the seventeen years of his priestly life was spent. Many positions of responsibility were entrusted to him, including that of assistant Master of Novices.

In April, 1902, after a great fire

Father Leo Heinrichs, O.F.M. 1867-1908
Shot to death while distributing Holy Communion

had destroyed the entire group of church buildings in Croghan, New York, Father Leo was sent there as pastor, charged with the gigantic task of replacing all that had been lost. Almighty God blessed his efforts; within two years a church, a monastery, a school and a convent stood where there had been but ashes, and every cent of the $200,000 which the project cost was paid through the efforts of the pastor. In the fall of 1904, he was recalled to Paterson, to assume the duties of pastor of the church and vicar of the monastery. After three years of zealous work in those capacities, he was ap-

pointed in the summer of 1907, superior of the monastery and pastor of the parish of Saint Elizabeth at Denver, Colorado.

At the Feet of Mary

It was on September 23, 1907, that Father Leo arrived in Denver. Exactly five months later, February 23, 1908, while administering Holy Communion to the faithful at the six o'clock Sunday Mass, he was shot through the heart by a man who knelt at the communion rail. The assassin had approached with the other people and knelt down, one arm thrown carelessly over the rail. After Father Leo had come to him and placed the Host upon his tongue, the man threw off his disarming pose of piety, spat the Sacred Species contemptuously upon the floor, pulled a revolver from under his coat and emptied its contents into the heart of the priest. Still conscious, Father Leo swayed for a moment, reached the foot of the altar of Our Lady and managed to place the ciborium safely upon it, then he fell to the floor, helpless. Some of the holy Particles dropped from the ciborium, and the dying priest made an effort to pick them up, though he had not sufficient strength. In a few moments one of his confreres, Father Eusebius Schlingmann, O. F. M., was at his side. Father Leo pointed to the Hosts on the floor, his concern for the Blessed Sacrament too great to allow him to think of his own extreme condition, or to be distracted by the commotion caused in the church by the capture of the murderer. While Father Eusebius gathered up the Sacred Particles, Father Wulstan Workman, 0. F. M., gave absolution to the dying priest and administered Extreme Unction. After ten or fifteen minutes of intense agony, during which his lips moved in silent prayer, Father Leo died. It was a singular coincidence that he should have given up his life before the altar of the Blessed Mother, for it had always seemed to him a privilege to have been born and baptized on the day of her Assumption, and to have solemnly vowed to seek perfection on the Feast of her Immaculate Conception. Only a few days before his death he had declared in a sermon to the young ladies of the Blessed Virgin's Sodality: "How sweet it is to die at the feet of Mary!"

The Solemn Funeral Mass in St. Elizabeth's, Denver, was attended by an immense throng including the Governor of Colorado, the Mayor of Denver, and many other distinguished members of the clergy and laity. Five thousand men and women, unable to find room within, stood outside in the biting cold. The body was taken to Paterson, New Jersey, and laid to rest in the friars' burial plot.

Some four years later, in November, 1911, when the remains of all the friars were transferred from the old plot to a larger one in the same cemetery, the body of Father Leo was found to be in an unusual state of preservation. The head and face were in perfect condition, showed no sign of decay; the hands were folded, and still held the small crucifix placed in them before the burial. The facts surrounding the transfer of the remains were recorded by Father Stanislaus Woywod, 0. F. M., as Ecclesiastical Notary, and the document duly signed by those present was placed in the archives of the province. The remains were reinterred in the new friars' plot and have not since been disturbed.

Veneration of Father Leo commenced with his death and has continued to this day, not only in Denver and Paterson, but in many other places in the United States, as attested by the many letters received by the Province of the Most Holy Name. So convinced were the faithful of the martyrdom and the heavenly glory of the Servant of God that immediately after his death they besought relics of him. Within a short time the habit, alb and cincture he wore on the day of his death had to be cut into small pieces and distributed among innumerable petitioners. That such confidence on the part of the faithful had not been misplaced would seem to be proved by the many blessings ascribed to the intercession of Father Leo.

Steps toward Beatification

The devotion of the people urged the General of the Friars Minor, in the summer of 1926, to appoint the Very Reverend Benvenutus Ryan, 0. F. M., then Provincial of the Province, to request the bishops concerned to initiate the *Processus Ordinarius*. Father Stanislaus Woywod, 0. F. M., was appointed Vice Procurator, and in the fall of 1926, the Most Reverend John J. O'Connor, Bishop of Newark, New Jersey, organized the Beatification Committee. After the first meeting at Newark, New Jersey, under instructions of the Postulator General of the Order of Friars Minor, the Vice Postulator went to Denver in February, 1927, to start there the *Processus Rogatorialis* concerning the death of Father Leo. The plea on which the Postulator General wished the case to be based was that of martyrdom. After the Process at Denver, the Process as to the life character, and conduct of Father Leo was instituted at Paterson, New Jersey. Meanwhile, through the Bishop of Newark, a request was sent to the Archbishop of Cologne to conduct the Rogatorial Process there regarding the early life of Father Leo. After the Process dealing with the life and death, the section of the *Process de Scriptis Servi Dei* was initiated. The President of the Beatification Committee, Bishop of the Diocese of Paterson, and the Secretary of the Board collated the collected letters, sermons and writings of Father Leo.

The *Process de non cultu* was last conducted at Paterson, New Jersey, and all documents in the case were bound into volumes. One set was sent to the Sacred Congregation of Rites and another, sealed in the same manner as the first, was placed in the archives of the Diocese of Newark. According to the present Provincial archivist no further progress has been made toward canonization of Father Heinrich.

Included in the acts is a complete and duly authenticated copy of the trial of Joseph Alia, the man who killed Father Leo. The assassin had pleaded insanity. The acts of the criminal court indicate the painstaking examination and investigations that were made on this issue. The unanimous verdict of the jury held that the man was guilty of murder and deserved the death penalty according to the law of the state. The Franciscan Fathers of the Denver Monastery petitioned the Governor to commute the sentence, but he refused, and the man was hanged in July of the same year, 1908. ■

Father John Gregory's watchword for 1984, which he comments upon below, is just as apropos for Christians today as it was then.

"Learn from Me,
for I am meek and humble of Heart."

the practice of HUMILITY

Father John Gregory of the Trinity, O.D.M.

For this year of 1984, I **wish you the grace of HUMILITY.** Humility, source and root of all virtue, destroys pride in our souls, pride which is the root of all vice.

I wish you then the grace to truly practice humility as a group as well as individually.

Humility is a whole world in itself. Pride is responsible for the first sin, when in Heaven Lucifer cried out, "Non serviam – I will not serve! I will not submit." This first sin of the rebel angels formed the demons and created hell. It is just the opposite with humility, for humility brings us to Heaven and makes us accomplish great things on earth. All the holy Fathers of the Church are unanimous in saying that the first virtue God considered in the Blessed Virgin was her humility. Without humility She could never have been the Mother of God.

Throughout all of history, you observe that the greatest Saints have always been those who humiliated themselves most profoundly and found themselves the most contemptible. Nothing pleases God more than humility. He cannot stand the proud, but **He is ravished by the humble; He shows consideration for them.**

The watchword for this year and my wish for you is humility. There would be so much to say about this virtue... If there is no humility in our life, everything is defective. The best actions if not accomplished solely to please God, but rather out of vainglory, to acquire the esteem or favor of human beings for the sake of one's personal interests or for one's own rehabilitation, have no value before God; they are even blameworthy. We have to watch ourselves constantly, because this is where the devil lies in wait for us; he wants to make us fall into pride one way or another, to cause our ruin. Many souls are lost through pride.

Paranoia

Why is it that we have so much trouble accepting a correction? We find endless justifications and excuses. We do not readily accept being told that we have a fault to amend, certain things to modify and improve. We are quick to defend the little "me." We are so aware of being perfect, that it is not possible to find anything wrong with us – this is persecution. And that is how a person sinks into **paranoia.** It is the great illness of this century,

an illness which becomes insanity. People believe they are persecuted. This is currently the most widespread type of insanity in the world.

And what does it come from? From pride! **And the remedy for this mental illness is humility, contempt for oneself,** always saying to ourselves that it was no insult to be pushed around a little, for we are nothing, we are dust; this is exactly what we deserve. In the act of humility we say: "I am only dust and ashes," but very often the dust has an incredible degree of sensibility, which degenerates into paranoia.

Those who observe human behavior, the psychologists and psychiatrists, are currently saying that paranoia, in varying degrees, is the most widespread illness on earth. When we begin to believe ourselves persecuted, we soon see persecutors everywhere, and the "victim" becomes aggressive, sulky. All of this comes from pride.

Even if it happened to be true that someone was persecuting us, if we had humility we would see in that an opportunity to practice patience. And with a generous share of humility, we would regard it as a real bargain to be persecuted and scorned. We would say, "How fortunate I am! I have many persons who make me practice patience; they are my greatest benefactors. All my Brothers have my perfection and sanctification at heart. They caution me, they watch me, they don't want me to stray from the straight path God wants me to take. As soon as they see that I lack virtue, they tell me so."

Humility is truth. Whoever we may be, we are imperfect human beings on this earth. We can do nothing at all without God's grace. What is more, we would commit nothing but crimes, we would be criminals, prospective damned souls, without the grace of God. As human beings, we are marked by original sin with all its effects... Others find us imperfect and point it out to us; there is nothing unjust about that. It is the truth. To take offense, believe oneself persecuted, is simply to render oneself ridiculous. That is pure pride.

If we had a little humility, a little humor, we would agree with many things. We have no sense of humor, and we make fools of ourselves. **We are such fragile beings from every point of view, that this should incite us to be very humble.** The good Lord has given us a body. We look at ourselves in the mirror, and we find we are attractive, but how quickly we lose our charms. It doesn't take much: a little sore, an accident... Go to the cemetery and you will see how the beauties of the human body end up; they disintegrate very fast.

FRAGILE VIRTUES

In the spiritual order, our virtues too are very fragile. It doesn't take a major catastrophe to turn us upside down! A small wave comes along and our little boat capsizes. As soon as God asks us to suffer something for Him, as soon as we face some little inconvenience, some little suffering, we begin to doubt God, doubt our baptism, doubt our vocation. "Is it possible? A God who is so good asks **that** of me? I really don't know if there is a God. It is written in books, but I doubt it..."

When everything suits our personal tastes, when nothing hurts us, it is easy to believe in God. We do not doubt such a great truth. "I had a good meal this morning, and I'm going to have another this evening. I have a good, well-heated house, a good bed. I have reasonable and understanding superiors; they humor me. Certainly there is a God who is good..."

Maybe you are laughing at this caricature I am describing, but in practice, this is how it is. There are not many persons on earth who sing the Te Deum and the Magnificat when a trial arrives, and who, while thanking God, say to Him, "How good You are, my God! Bar no holds, keep it up! You are giving me what You have that is most precious — the Cross and suffering. How generous You are towards me. Eternity will not be long enough to thank You for all the goodness you have shown

me." There are not many among us who see vexations and sufferings in this light. There are not many who make novenas to have crosses, as Saint Louis-Marie de Montfort recommends.

This one point should be a source of humility for us. **The level of our virtue is very low;** our little virtues are very fragile. We are not aware of what we really are. We would like to be regarded as servants of God, we are astonished when people find us contemptible...

We are so sensitive to contempt, to all the unpleasant things people say about us! All of this sets us at odds, because we do not have humility. We say, for instance, "It is a question of God's glory that our Community be recognized, that our Community be appreciated, admired, esteemed at its true value." Often it is just our proud little "me" which is mortified, hearing people say, "Oh, at St. Jovite they are a bunch of good-for-nothings and heretics. That is a house of ill-fame, it is this and it is that..." Such remarks are painful for us, because we are proud. At bottom it is not the glory of God that is bothering us, but being humiliated and despised.

THE MAJOR OBSTACLE

The main obstacle to the accomplishment of God's designs, in the Community as a whole as well as in each of our lives, is pride. God uses all sorts of means to try to destroy that pride in us, to bring us to humility, source of all virtue.

"God resists the proud but gives His grace to the humble."[1] As long as there is pride in us, it remains Obstacle Number One, preventing us from receiving the lights of the good Lord. We are plunged into obscurity by pride. **The Imitation of Jesus Christ** says, moreover, "Self-love (consequently pride) alters sound judgment."[2] **As soon as one judges things in view of oneself, of one's little person, one judges wrongly.** What pleases us, what glorifies the little "me," is good; what depreciates and lowers it, is bad. That is our criterion, and that is why everything is out of focus — we are in darkness.

The day we will truly despise ourselves and, most important of all, accept the contempt of others — every sort of contempt — we will see great transformations occur in our midst, and we will become instruments worthy of realizing God's plans. This genuine humility is the solid rock of the spiritual edifice. If this virtue does not exist, we will soon be discouraged, because we will see that our actions are not always interpreted indulgently.

It is not always insulting words that we will have to accept. Sometimes we will not be very highly esteemed. We will not receive much appreciation for our efforts or our self-devotion. We will be classed as negligible quantities. That hurts our pride, but we have to accept it and **accept it good-naturedly**, not getting upset, or being all at odds because others find us imperfect, but humbly saying along with them that we are imperfect and they are right to find defects in us; and besides, we have many more than meet the eye. That is the truth.

I wish you then this grace of humility, and the grace to practice it. The spiritual world is a world which is, so to speak, infinite, and so is all that concerns humility, which is the base and root of virtue, and without which no virtue exists. If there is no humility in our hearts, even if we spend the whole day praying, we are just playing a comedy. If one prays all day long and has one's heart full of pride, what does that amount to? Pride cuts us off completely from God. "God gives His grace to the humble..." "Learn from Me, for I am meek and humble of heart," Jesus said, "and you will find rest for your souls."[3]

The humble person is good, gentle, patient, merciful, indulgent. The humble person is pleasant. There is nothing on earth more beautiful than a humble soul,

1. I Pet. 5:5.
2. **The Imitation of Jesus Christ**, Bk. I, Chap. 14.
3. Matt. 11:29.

A model of humility,
Saint Martin de Porres took upon
himself the most obscure tasks,
and liked to be called
"Brother Broom."

a Brother or Sister who is humble; this is the most beautiful of all sights. And be assured that **if you have humility, you will inevitably become Saints.** If you do not have humility, the grace of God will not be plentiful in your souls.

HUMILIATE OURSELVES CONSTANTLY

If we couldn't count on the good Lord's mercy, I do not know where we would end up. We all need God's mercy. We are present here by the mercy of God. We have just received Communion, the Body of Christ, and without the mercy of God, we would not have been able to come to the Communion rail; we would have been unfit, for we cannot be worthy of God, who is infinite Sanctity. But before all else, **the perfection that God asks of us, is that we humiliate ourselves,** recognize our wretchedness, our faults. We have many defects, many quirks, much that is defective; we do not measure up in many ways, our souls are wounded. Accepting this, recognizing this humbly, and **humiliating ourselves constantly before God and men,** is what God expects of us.

We obtain God's mercy when we humiliate ourselves. It is very important to do so, not only once a day, but fifty or a hundred times if necessary. Interiorly, we should humiliate ourselves continuously, and we have to accept humiliations that come from without. These are two important points.

It is not saying, "I am only a poor sinner..." that constitutes humility. That is just "showing off," acting. If the other person answered, "Yes, you are a poor sinner, and we all know it," the poor soul would be completely upset at learning that everyone knows it. Not a "show-off," then, but let's be "a poor sinner" in our hearts, that is, let's humiliate ourselves, scorn ourselves; let's recognize that we are nobodies who are very blind where we are concerned. Let's be convinced that we do not perceive our real state of soul. God has pity on us; He leaves us in our illusions. If we saw ourselves, we would want to sink into the earth; we would not know where to hide. We are so proud that we would be completely demoralized if we saw our real state of soul.

And here is the proof: Who does not become completely depressed by a correction, a reproach? We think ourselves so perfect that we are demoralized on discovering that others find us imperfect. All of this proves that we are filled with incredible pride; we have to repress it continually and **above all, lovingly accept the way our neighbor treats us.** Men are the instruments which God uses to call us to order unceasingly. That others look down on us, not give us credit, test us – this is what is beneficial for our souls.

To be continued next issue.

Your editor used the photocopy machine at the Brothers' Print Shop at St. Jovite to copy a few pages from the book: TRAVELS OF MOTHER CABRINI.

Hiking in the Sangre de Cristo Mountains August 31, 1996. The famous Crestone Needle Peak is on the left.

Father Dan brought this tent a few years ago at a yard sale, got it out and put it up at his mother's place in Delta, Colorado, and stayed in it while at Scriptures for America Bible Camp last August.

Monastery of the Magnificat of the Mother of God, St. Jovite, Quebec, Canada. November 1996 photo.

Annual parish picnic in Pueblo, Colorado, I.H. MARY CHURCH, August 1996. Pastor: Fr. Paul Berchtold.

Fr. Joseph Kukucka of Sugar City, CO, and North Tonawanda, NY, entertained the picnicers, and the gentle music made for easy digestion and contributed to the pleasant atmosphere.

Crestone Needle as seen from the basin of Lower South Colony Lake in the Sangre de Cristo Mts.

An old time native of the "high country", Mr. Marmot rests on the solid roof of his home. Crestone Needle and Crestone Peak, two of 9 14ers in the Range.

The O.D.M. Brothers of St. Jovite (Apostles of Infinite Love) stop and pose after cutting and loading a bit of firewood for the MAGNIFICAT Monastery and associated missions.

One of the Brothers has found a convenient way to sharpen a chain saw in the woods.

Bishops in the Woods. Fr. Dan, T.O.D.M. and Fr. Robert, O.D.M. (prior of the Magnificat Monastery) spent several days this past winter cutting down trees for a roadway on Mount St. Francis. Fr. Robert is the bishop who consecrated your editor in Pueblo on Dec. 8, 1994.

Gambit (pronounced Gambi - rhymes with Bambi) is a friendly companion and observer at the St. Jovite Monastery in Quebec. She is a whitetail deer.

What can give greater joy than to suffer for Thy Love? The more intense the suffering, and the more it is hidden from the eyes of creatures, the more does it cause Thee to smile,
O my God.

Saint Theresa of the Child Jesus

To come near to Jesus, we must be very little. O how few are the souls who aspire to be lowly and unknown.

Saint Theresa of the Child Jesus

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